

A Breefe
CONIECTVR ALL
discourse, vpon the Hierogra-
phicall letters & Caracters

fovnd upon fower Fishes, taken
neere Marstrand in the King-
dome of Denmarke, the
28. of Nouember

1587.

Treating by considerations
Poligraphicall, Theologicall, Thal-
mudicall & Cabalisticall.

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Treating by
Seene & allowed.
Sense & allowed

AT LONDON

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2

To the right reuerend and hono-
rable my very good Lord, the Lord
Arch-bishop of Dublin, Lord Chauncellour
of Ireland, one of her Maiesties Counsell
of estate within that Realme.

Itthagoras the first in-
struconer of the Grekes in misti-
call and profound Philosophie, and
the earnest aduoucher of *vnum bo-*
num and ens, (who deliuered vnto
his hearers the pith and substance of
that knowledge and science that the
Egyptian prophets, the Assirian
Chaldes, the Brittaine Bards, the French Druids, the Bac-
trian Samançî, the Persian Magi, the Indian Gimno-
phists, Anacharsis among the Scithians, in Thracia Za-
molxis, and further East the Brachman Iewes did in his
time and before professe) hath laide downe three thinges,
(right reuerend and honorable) as steps and degrees vnto
perfect, complete and absolute felicitie. Laborem virtutis,
qui in actione consistit, meditationem, que multis disciplina-
rum studiis nutritur, & amorem qui nos vt necessarium vincu-
lum Deo connectit. The labour of vertue which consisteth
in action, contemplation which is nourished by the studye
of sundry sciences: and loue which as a necessarye knot, ioy-
neth vs vnto God: the first morall and ethicall, the second
naturall and mathematicall, the third theologicall and de-
tine: All which three are so to be vnited and combined to-
gether, as none may be wanting or defective in him that
shalbe so happie, as to attaine to the cheefest good, which
though all men desire, yet the rough and narrowe waye of
vertue and knowledge that leadeth therunto, dooth so de-

A. ij.

terre

A world of wonder tis to see thys book at large

*for it not wonderfull to see
such matter in such a booke*

The Epistle

terre most, & the broad & plain path of pleasure & worldly vanities that withdraweth therfro, doth so allure them, that as men bewitched & depriued of true Iudgement, they willingly goe whether they would not, & willingly forgoe what they most desire, which as a mistery most deeply to be waied, Pithagoras included in a character, the better to present it to the viewe, and to imprint it in the minde of his hearers. The same vnto vs the eternall woord and wisedom of God, Christe Iesus the fountaine of true and heauenlye Philosophie, teacheth most cleerely in these woordes. Enter in at the straite gate, for it is the wide gate and broad way that leadeth to destruction, and many there be which goe in therat, because the gate is straight and way narrow, that leadeth unto life, and fewe there be that finde it. And that which Tullie reciteth of Hercules out of Xenophon: Hercules (ut est apud Xenophontem) Cum primum pubesceret (quod tempus a natura ad diligendum, quam quisque viam viuendi sit ingensuris datum est) exisse in solitudinem dicitur, atque ibi sedentem diu secum multumque dubitasse, cum duas cerneret vias, unam voluptatis, alteram virtutis, utram ingredi melius esset. Falleth now no doubt in question with many which neither are of so heroicall a minde, as to make Hercules choice, nor of so godlye disposition as to follow Chrits counsell, bid the way of vertue and veritie farewell, and shake hands with the path of vanitie and pleasure, wheroft as gracelessness is the ground, so two speciall spurres therunto is faint hartednes and follye, not daring to oppose them selues to the difficulties and incumbrances that they see in the one, sith *virtus inuidiam; veritas odium parit;* nor in wisdome foreseeing the mischeefe and misery wherin the other doth end, which is wel noted in the Greek Proverbe. *τὸ διεύστατον μέσον μεράλην;* falsum in extremis nigescit; Vanitie and falsehood in his extreams is black, that is, what coullour soever is cast ouer it, and how beautifull or faire soever it appeere, the ende of it will be wretched, wofull and miserable.

EE 111.2.

Dedicatore.

ble, to the which, that precept of Pithagoras tendeth μὴ γνῶντες: *Ne gustes ex iis quibus est nigra cauda*, that is, meddle not with those thinges whose end is doleful and lamentable. Clean contrary vnto these is vertue and veritie, which Homer repreſeteth by the hearb *Moly*, whose root is black, but whose flower is white, that is, whose beginning is dangerous and difficulte, but the end & euent sweet, pleasant and prosperous, wherfore by the guiding of his spirit, who is the authour of all grace & goodnes, endeouuring to passe through the narowe way, what obſtacles and dangers ſeeuer I finde in it, and with the labour of vertue (mentioned by Pithagoras as the firſt ſtep) to exercise my ſelffe, holding that notable ſaying of Ciceroes, as a principle never to be forgotten, *Magis est ſecundum naturam pro omnibus gentibus (ſi fieri poſſit) conſeruandis, aut iuuandis, maximos labores moleſtiasque fuſcipere, imitantem Herculem illum (quem hominum fama beneficiorum memor in consilio cœleſtium collocauit, quam viuere in ſolitudine non modo ſine ullis moleſtiis, ſed etiam in maximis voluptatibus, abundantem omnibus copiis, ut excellas etiam pulchritudine et viribus. Quocirca optimo quaque ſplendidissimoque ingenio longe illam vitam huic anteponit.* I haue added therunto ſome ſtudie and meditation as the ſecond degree, which not Pithagoras only in humaine wiſdome thought neceſſary to be ioyned vnto action, but alſo by deuine instruction our Christian profession teacheth vs, which is a warfare vpon the earth euer contemplating by faith and hope, and woorking continuallye by charitie. The coupling of which two, that worthy Souldier Monsieur Lanus, no leſſe learned and vertuous, then martiall and valiant, which are the partes of a compleat Gentleman, (as Homer by alſigning to Achilles, a Centaure for his Schoolmaister intimateth) in his diſcourses lately published, pithily perſwadeth. Of which my contemplation I haue heere ſent your honor ſome fruite, being a meditation and coniecturall diſcourse vpon the Hierographicall caſtters and letters found on certaine fishes taken the 28. of

A.ij.

Nouember

The Epistle

Nouember within six miles of Marstrand northward, neer vnto Solteror, in the Kingdome of Denmarke, the yeere 1587. in those northerne seas, whereof I haue entreated by considerations *Polligraphicall*, *Theologicall*, *Thalmudicall*, and *Cabalisticall*. and although in the last I might haue proceeded somewhat further by vnfolding the ten numerations, wherof I could haue shewed the first three to be sempiternall and to intimate the mistery of the trinitie of the next seauen, fise to be past, and that we are now in the sixt, to the which they attribute these tearmes. *Sadai*, *Fundamentum mundi*, *Sion*, *Deus viuis*, *Sabathum integrum*, *medium inter custodi & memento*, *Dies quinquagesima de Leviathan*, *Ioseph*, *Instus Salomon*, *Iusticia*, *robur*, *lignum scientia boni & mali*, *fædus domini*, *arcus testimonis gloria domini*, *fundamentum*, *Prophetia David*, *Redemptio Seculum animarum*, & that we are hencefoorth to expect the seauenth numeration, which is the Kingdome of Heauen and eternall Sabaoth, which they expresse by these tearmes. *Adonai Regnum*, *uita*, *posteriora*, *Finis*, *Ecclesia Israelis*, *Sponsa in canticis cantorum*, *Regina cæli*, *Virgo Israell*, *Mysterium legis ab ore data*, *Aquila*, *littera quarta tetragrammati*, *Regnum domus David*, *Templum Regis*, *Dei Ianua*, *Archa federis*, & *duæ tabula in ea*, *Dominus uniuersæ terra*. Yet for breuitie I haue desisted, for that euery woord is a misterie, and euery numeration would require a volume to expound it. These my slender conceipts I thought good to lay down in writing, wishing that the flint of my dull endeouours, striking on the steele of these mystical truethes, some little sparkes might arise to enlighten our mindes, to acknowledge our dueties, and glori-fie our God, that obeying him loyally, fearing him filially, and trusting in him effectuallye, we may loue him ar-dently, which is the third degree noted by *Pi-thagoras*, and the very next step vnto perfect blisse and eternall felicitie.

A



¶ A breefe coniecturall discourse
Upon the Hierographicall Letters and Ca-
racters found upon foure fishes:

Taken neer Marstrand in the King-
dome of Denmarke, the 28. of Nouember 1587.
Treating by considerations Poligraphicall,
Theologicall, Thalmudicall, and
Cabalisticall.

VICI M̄H̄I · VVJV

¶ Sexto centenario vno simul Millenario finientibus vel
finitis iustè viuos, mortuósque iudicaturus Iesus ventu-
rus sum.

¶ The sixt hundred yeere after or togeather with the one thou-
sand ending or ended, I Iesus will come iustlye to iudge the
quick and the dead.

He first two Letters **f**.
take to signific sixe or the sixth, nu-
merally so expressed **V** **I**
the third letter in like sorte expresseth an hundred or the
hundreth. **C** the one that follow-
eth as the **G** fourth letter with
the

A Coniecturall discourse

the character of s & M ioyned thus :
simul millenario, also one thousand.
following is an I, hauing in it contai-

I interpret vno
The Caracter
ned an F thus:

A which beeing placed next the s M & not on the other side of the F, sheweth that it is to be pronoūced before the I : & on that side lesse annoyeth the proportion of the I, I conceiue it to signifie *finitis* or *finientibus*, ending or ended, the I. I take to stand for *iuste*. The next character is an V an M & an I ioyned & coupled thus **W** which may well signifie *viuos mortuosque iudica turus*, to iudge the **I** quicke & the dead. The last letter on the left side is **I** with a tittle on his head, which I interpret to stand for Iesus. On the other side, the first letter is an v thus **V** the next wherin I finde an e thus **P** a T thus **T** an V thus **V** another V thus **V**: an N **N** thus **R** an **R**, which all put togither, make this woord **VENTVRVS**. The last character, is an V with a minum on the one side & a tittle thus **V** the minum & the tittle make an s & an m, & so **N** the woord is *sum*. which ioyned with the former : is *venturus sum*, I will come, if the tittle had been ioyned to the rest, the s had been perfect, but the m no way intimated, but by the placing of it as it is, the m by the tittle is expressed, & the s plainly intimated.

The number here expressed of one thousand six hundred, is well worthy the consideracion, for besides that it is a square number of highest perfection, as beeing four times four: S. John in the 14. of the *Reuel*: vers. 20. includeth in that number, very great misteries, mencioning therein both a time of the execution of Gods iudgement against his aduersaries, & also the eternitie of that execution, discoursing immediatly before of the end of the World, reciting the parable of Christe out of the 13. of *Math*. The harvest is the end of the world & the reapers be the Angelles. &c.

the

upon the Hierographicall Characters.

the Sonne of man shal send foorth his Angells, & they shal gather out of his kingdome all thinges that offend, & them which doo iniquitie, and shall cast them into a furnace of fier, there shall be wayling and gnashing of teeth. Then shall the iust men shine as the Sunne in the Kingdome of their Father. He that hath eares to heare let him heare, he vseth also in a manner the very woordes of the Prophet Io. 1oel. 3. 13.
ell. Put in your sickes, for the harvest is ripe, come get you down, for the wine presse is full: yea the wine presses runne ouer, for their wickednes is great, and then concludeth. And the wine presses were trodden without the Cittie, and blood came out of the wine presse, euен to the horse bridle, (that is to the very princes & gouernors of the people) by the space of a 1000, and 600. furlonges. In the Scriptures besides there is found oftentimes comparisons betweene the first Adam and the second, betweene the ende of the world, and the flood of Noe, wherto Christe hath especiall relation in the gospell: Sith thē from the creation of the first Adam, to the flood of Noe, there were of hundreds of yeeres, but sixteene, what know we if the same number, or the like of yeeres shall be betweene the birth and incarnation of the second Adam, and the end of the world? Surely our best will be, to be alwaies readye, although of the daies and times we may not determine. Moreouer for our better comfort we are to note the woord V I C I, which is cleare without obscurtie, that the language may appeare to be Lattin, wherib the mistery is to be sought, and especially to shewe that Antichrist is overcome by the spirite of Christes mouth, and shortly shalbe abolished by his glorious coming. Lastly, that like a Giant he hath runne out his race in his militant Church, since his incarnation that his trueth is spread to the endes of the world, and as it is in the 19. Psal. That the heauenes, (that is, the Church and faifthfull people of God) declare the glorie of God, and the firmament, that is the lawes sheweth his handy woorke, that one day telleth another, that is, one plaine testimony confirmeth another, and one night certi-

A Coniecturall discourse

certifieth another, that is, one mistery expoundeth another, that there is neither speeche nor language, but their voices are heard among them, their sound, that is the sounde of his woord and Ministers is gone out into all landes, and their woordes into the ends of the world. In them hath hee set a Tabernacle for the Sonne, even for him selfe the sonne of righteousness, which commeth foorth as a Bridegroome out of his chamber, and reioyceth as a Giant to run his course; it goeth foorth from the uttermost part of heauen, and runneth about to the end therof againe, and there is nothing hid from the heate therof. This mysticall sence, of this Psalme, though by a singuler learned man whome I both rewre and recurence, vndiscreetly reprooved. The holy Ghost by S. Paul,
Rom. 10. 18. hath taught vs in the Rom. 10. vers. 18. * And Christe tel-
* Luk. 24. 44. leth vs that all must be fulfilled that is written of him in the lawe of Moses, and in the Prophets, and in the Psalms, wherfore as our most bright glorious Sonne of righteousness at his firste entrye into this Zodiake, discouered him selfe by the voice of Angells in the feilde vnto Shepheards, as it were in Aries the firste signe, so he seemeth vnto me now, hauing in a manner finished the course of his Zodiake, and being ready to bring vs into the eternall sabaoth, to warne vs by diuine caracters, shewed : Sea in fish vnto fishers, as it were in Piscibus, the last signe therof. And that Christe is likened vnto the Sunne, hath beeene obserued by diuers learned men, and especiallye by that most famous and learned Gentleman, John Picus Earle of Mirandula, in the 4. chap. of his seauenth book of his Heptaphis, or exposition vpon the firste of Genesis, his woordes are these. Si numerus quaternarius plenitudo est numerorum, nonne erit dies quartus plenitudo dierum? videte igitur quid nobis afferat quartus dies. Cœlum secundo die firmatum, id est, lex sine sole & luna, ac stellis erat, capax quidem futura lucis, sed obscurum adhuc nec insigni aliquo lumine illustratum aduenit dies quartus, quo sol, Dominus firmamenti, id est, Christus, Dominus legis, & lunaris ecclesia Christi compar & sponsa, & qui multos ad

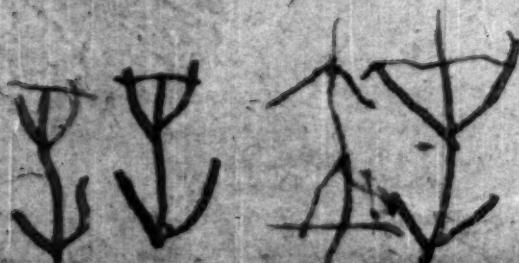
Upon the Hierographical Characters.

ad institiam erudirent, Apostolici doctores in firmamento vni
stella in perpetuas eternitates elucescent ad eternam scilicet
vitam mundum vocantes. Of the same minde were the aun-
tient Hebrewes and Thalmudistes, who holde it as a princi-
ple, that the sixe daies of the creation betokened the sixe
thousand yeeres of the worlde, so that the first day should
prefigure thinges to be doone in the firsste thousand yeere,
the second day the euentes of the second thousand yeere,
and in like sorte the rest of the dayes, the rest of the other
thousand yeeres, as hath beeene obserued among the He-
brewes, by Moses Gerundinensis, a Deuine with the of great
account among the learned Fathers, by S. Hierom. in the
exposition of the Psal. attributed to Moses, among the late
writers by Stelco a Germaine, in his booke of the second
comming of Christe, and very worthilye to be noted are
the woordes of the Earle of Mirandula, to the Iewes. *Quid
ceci solem expeditatis? adest sol & luceat sed lucet in tenebris &
tenebra vestra illum non comprehendunt, preterit dies quar-
tus quo ortus est sol qui non dissolut legem sed perficit sicut ne-
que sol firmamentum destruit sed exornat, sed perficit, sed il-
lustrat, probamus ex ordine quarti diei & tempore aduen-
tus Christi (qui in fine quarti millenarii quasi quarti dies ad-
venerit) intelligenda de eo qua hic dicuntur, quia per nullam
aliam rem imaginari Christum congruentius possumus, quam
per solem. Nam & in sole posuit tabernaculum suum, & exiit
de tribu Iuda, cuius signum est Leo, Solare animal & cum so-
lem in republica Plato visibilem filium dei appellebat, cur non in-
telligamus nos imaginem esse inuisibilis filii. Qui si lux vera
est illuminans omnem mentem, expressissimum habet simula-
chrum, hunc solem, qui est lux imaginaria illuminans omne cor-
pus, sed quid alia querimus, ipsum solem interrogemus qui pa-
tiente Christo aduersa luna deficiens, consensum nobis sue natu-
rae evidenter ostendit, ut iure optimo nos ne tanquam altioreni
causam diem, quam vocant mathematici, Solis, diem Domini
vocauerimus & illius cultui totam mancipauerimus. Vel huic
ostendentes non esse cur amplius corporeum solem (ut olim gen-
tes)*

A Coniecturall discourse

tes) eolumus quas regem celi & Dominum, post quam sol innibilis coeterum puri & coequalis, per quem & caelum & terra condita sunt sedentes in umbra mortis homines illuminavit. Moreover the Talmudists by a tradition from *Helias*, attribute the time of Christes coming to the ende of the fourth thousand yeere, and the world after to continue for two thousand, but thereof some yeeres they saye shall be abridged, for the iniquitie that in those dayes shall raigne. The woordes are these. &c. ראמزو בינה ליהר

The Sonnes or Schollers of *Helias* said, the world shall continue sixe thousand yeeres, two thousand void, two thousand the Lawe, two thousand Christ, and for our sins which are many, those yeeres are cut off, that are cut off. Most blinde therfore and peruerse are the Iewes that see not this most bright resplendent and euerglorious Sunne, shining in the firmament of his church, and with no lesse blindness are the Papists striken who acknowledge not the woordes of *Esdras* in this age to be perfourmed, where he prophesieth that after the third trumpet, the Sonne, that is Christe by his gospell and trueth shall sodainlye shine againe in the night, which after the third ffe hundred yeeres, after Christes firste comming we see accomplished. Of the errorre and ignorauce of former times, what can be plainer then his woordes preceeding, which are these. Beholde the time shall come, that they which dwell upon the earth, shalbe taken in a great number, and the way of the trueth shall be hid, and the Land shall be barren from faith, and iniquitie shall be increased more then thou hast seene now, or hast heard in time past, and it shall come to passe, that one shall set in foote, and thou shalt see the land desolate, which now raigneth. That is, Antichrist shall put in foot with his spirituall Babylon, and the other Babilon which then raigned, should be desolate. Yea if God graunt thee to live, thou shalt see after the third trumpet that the Sunne shall sodenlye shine againe in the night, and the Moone three times a day. Which manifestlye



upon the Hierographicall Characters.

ly sheweth, that the gospell and doctrine of Christe shalbe republished vpon earth, and giue vnto the church after long darkenes, wonderfull illumination: which also he sheweth in his 2. book, chap. 7. *For my sonne Iesus shall appeare with those that be with him, and they that remayne shall reioyce within fourre hundred yeeres.* Which was performed by the peace and prosperitie of the church, after Constantine the Great, in whose time the cruell persecution of the church by the Romaine Emperours did cease, after the same yeeres, or the same number of yeeres, shal my Sonne Christ dye, and all men that haue life: that is, the trueth of the doctrine shalbe extinguished, and the faithfull teachers shal vtterly decay, by the end of the like number of yeeres: & the world shalbe turned into the olde silence, for seauen daies, as in the former iudgments, so that no man shal remain, that is, for seauen hundred yeeres the world shall retorne to ignorance, superstition, & grosse idolatrie, as in the time of *Paganisme*, so that no man shall remaine sound and sincere in the trueth. But after seauen daies, the world that is yet a sleep, shalbe raised vp, and that shall dye, which is corrupt: that is, after those seauen hundred yeers, the world that slept in ignorance, shalbe raised vp vnto knowledge, the trueth shalbe republished, and that shall dye that is corrupt, that is *Babilon* shall fall, errour and Idolatrie shal perish and decay. Then the earth shal restore those that haue slept in her, and so shall the dust those that dwell therin in silence, and the secret places shal deliuer the soules that were committed vnto them, and the most high shall appeare vpon the seate of judgement, and miseries shall vanishe away, and long suffering shall haue an end, all which signify the ende of the world, and finall judgement. Five thinges are orderlye intimated vnto vs, by this prophesie, first the appearing of Christ in the fleshe with his Apostles and Disciples. Secondlye the persecutions of the Primitive church, and the ende thereof. Thirdlye the obscuration and decay of the trueth, with the worlds returning in-

A Conieeturall discourse

to former ignorance and idolatrye. Fourthlye, the resti-
tution of the trueth and decay of error. Fifthly and lastly,
which wee are now shortlye to expect: the resurrection
of the dead, and last judgement.

Heerunto may well be added the obseruation of some
learned men of the mysteries contained in the woord
בראשית *In principio*, the firste woord of *Genesis*, and of
Saint Johns gospell, which waide, will not onlye acquainte
vs with the *Bresuth* of the *Talmudists*, but also lift vp our
mindes to the Cabalistes *Mercana*, and giue light vnto
these secrets that we haue heere intreated off. If we ioyne
the third letter of that woord vnto the firste, it maketh
בבְרָא. if doubling the first, we adde the second, we finde
בְּרָאשִׁית. if besides the firste wee reade the rest, it is **רָאשִׁית**, if the
fourth be put to the first and last, it maketh **שְׁבָת** if the
three first be read togeather, it is **בְּרָא** if the first lett out the
three next be read, we finde **רָאשָׁ** if we leauet the two first,
and reade the two nexte, it is **שָׁנָה** if we ioyne the fourth
with the last, it maketh **שְׁנִי** if the second with the firste, it
produceth **רַבָּ** if the two first with the two last, it yeeldeth
בְּרִית if the last with the first, it maketh **חֲבֵבָ** so that out
of this one woord, thus varied and deuided according to
the rules of the ancient *Hebrewes*, we finde twelue woords
deduced. Thus interpreted in the English.

The Father in his Sonne and by his Sonne, hath crea-
ted the beginning and ending, or Sabaoth, beeing the
head, fire and foundation of the great man in & by a good
league or couenaunt.

That God hath created all thinges in Christe Iesus
his eternall wisdome: Saint Paule witnesseth in the firste to
the *Colossians*, where he teacheth vs, that Christe is the
Image of the inuisible God, the first begotten of euery
creature, for by him were all thinges created, which are in
heauen and earth, thinges visible and inuisible, whether
they be thrones, or Dominions, or principallities, or
powers, all things were created by him and for him, and he
is

upon the Hierographicall Carracters.

is before all thinges, and in him all thinges consist, and he is the head of the bodye of the Church, he is the beginning and the firste borne of the dead, that in all thinges he might haue the preheminence, for it pleased the Father that in him should all fullnes dwell.

Thus we see all thinges are created in him and by him, and that he is the beginning and ending or Sabaoth, as him selfe testifieth in the *Reuelation*, Chap 22. saying: I am *Alpha* and *Omega*, the beginning and ending, the first and the last.

Moreover we are to consider what the great man is, whose head, fire and foundation is Christe, the Sonne of God. It is doubtlesse the Church his mysticall bodye, most rightly termed *magnus homo*, and not the world, as *Picus Earle of Mirandula*, though singularly learned, erroniously dooth interprete.

This great man, the Church, the mysticall bodye of Christ hath the Sonne of God for his head, as Saint *Paule* before hath taught vs, as also we learne in the firste to the *Ephesians*, that Christe is set at the right hand of the Father in the heauenlye places, farre aboue all principalities and powers, i. might and domination, and every name that is named, not in this world only, but also in that that is to come, & that God hath made al thinges subiect vnder his feet, & hath appointed him ouer al things to be head of the church. That he likewise is the foundation, the Apostle teacheth vs, 1. Cor. Chap 3, other foundation can no man lay then that which is laide, which is Christe Iesus. That he is the fire that tryeth and purgeth, that shineth and enlightneth, that warmeth and comforteth it, we are taught in the Scriptures: so learn we of *Paule* in the place last recited, eaery mans woork shalbe made manifest, for the day shall declare it, because it shalbe revealed by the fire, and the fire shall try euery mans woork, of what sort it is, so Christ himselfe telleth vs, *Luke* chap 12. I am come to put fire on the earth, and what is my desire but that it be already kindled.

So

A Coniecturall discourse note

So reade we in Esdras. Lib 2. chap. 13. And this my Sonne shall rebuke the wicked inuentions of those nations which for their wicked life are fallen into the tempest, and into tormentes like to flame, wherby they shalbe tormented, and without any labour will he destroy them, euен by the Lawe which is compared to fire. And in Deutero. chap. 4. and to the Hebr. chap. 12. we are taught that our God is a consuming fier, and as hee before shewed, Christ is the Sun shining whose heate resembling the fier, enlightneth, warmeth, and comforteth the same of whome the Psalmist alluding to the sunne, telleth vs of: *His going out, is from the end of the heauen, and his compasse is to the end of the same, and nothing is hid from the heate thereof.* Thus Christ Iesus God and man is the head, fire, and foundation of the Church, and all this *faderem bono*, in or by a good league and couenaunt. This is the couenaunt which God made with the Patriarkes and Prophets, which was shadowed out in the Law and in the Leviticall ceremonies, which was manifested in Christe, and publshed by the Apostles, and shalbe fully accomplitshed in the most blessed, happie, and neuer ending Sabaoth, vnto al those that are members of this mysticall body, and therby pertakers of this couenaunt, which rightlye is tearemed good, both for that it proceedeth from the infinite and inexplicable mercie of God, the fountaine of all goodnes, and for that it leadeth vs into the fauour and fruition of God, the cheefe good, wherein consisteth our eternall blisse and euerlasting felicitie. It resteth that wee now by contemplation entring into the Cabalisticall Mercuria, consider deepeleye the course that this most glorious Sonne hath heald in this body *magni hominis*, of the great man his church, and therby shall we see in what time of the great yeere, not of Plato, but of Christe we liue in, and how neare wee approche to the eternall *Iubile*, and *Sabaoth* of Sabaoths, to the which, his yeere and *annus solaris* in this world finished, he will bring vs to raigne with him in his triumphant and euerlasting Kingdome, eternally & world without

upon the Hierographicall Characters.

without end. At his first incarnation, when as personallye hee was amongst vs, beeing the roofe and head of his body and temple the church, he shewed him selfe in him selfe, by the voice of Angells in the feeld vnto shepheards, as it were in *ariete*, the signe properlye attributed to the head, since: by his vertue and power hauing passed all the signes and partes *magni hominis*, of this great man his Church, hee now sheweth him selfe in the Sea vnto Fishers in *Piscib⁹* the last and lowest signe, to signifie that he now is in the feete and foundation thereof, whereby his course in the militant church neare ending, he warneth vs to prepare our selues for his second comming, most terrible to the wicked, most comfortable to the Godly, who hauing ouerthrowne Antichrist and his host, and therby gotten victorye of the beast, and of his image, and of his mark, and of the number of his name: shall shortlye stand at the glassie Sea mingled with fire, hauing the Harpes of God, and shall sing the song of *Moses* the seruant of God, and of the Lambe, saying: great and merueilous are thy wworks, Lord God almighty, iust and true are thy waies, King of Saintes. Who shall not feare thee o Lord, and glorie thy name, for thou only art holy, and all nations shall come and woorship before thee, for thy iudgementes are made manifest. Christ of his mercy graunt, that as he warneth vs sundry waies, that he will come, both by his woords and by his woorkes, and by his wonders, saying. *Beholde I Reue. 22. 7.*
come shortly, and againe, beholde I come shortlye; and my reward is with me, and againe, surely I come quickly, and now lastly if we vnderstand it aright, venturus sum, I am coming, so we with faithfull and rejoycing hartes, may togerther with the spirit and the spouse, say come, and let him that heareth, say come, and let him that is a thist come, and let whosoeuer will take the water of life frelye, euен so come Lord Iesus, and while we expect thy comming, instruct vs with the woord, defend vs with thy might, endue vs with thy grace, and enlighten vs with thy lawe.

C

The

*Reue. 22.17.
Reue. 22.20.*

The Law of the Lord is an undefiled Lawe, conuerting
the soule, the testimonye of the Lord is sure, and giueth
wisdome vnto the simple.

The statutes of the Lord are right and reioyce the hart:
the commaundementes of the Lord are pure, and giueth light
vnto the eyes.

The feare of the Lord is cleane, and endureth for ever: the
iudgmentes of the Lord are trueth: they are righteous, al tog-
ether.

And more to be desired then golde, yea, then much fine gold,
sweeter also then honie, and the honye Combe.

More ouer by them is thy seruant made circumspect, and in
keeping of them there is great rewarde.

Who can understand his faultes? cleanse me from secret
faultes.

Keep thy seruant also from presumptuous sinnes: let them
not raigne ouer me: so shall I be vpright, and made cleane from
much wickednes.

Let the woordes of my mouth, and the meditation of mine
hart be alway acceptable in thy sight,

O Lord, my strength, and my redeemer.



THE Vonderfull yeare.

1603.

shewed the picture of London, ly-
ing sicke of the Plague.

All (like a mery Epilogue to a dull Play) cer-
tire cut out in sundry fashions, of purpose
en the liues of long winters nights,
ye watching in the darke for vs.

me rigidi legant Catones.



L O N D O N
omas Creede, and are to be sold
t Donstones Church-yarde
in Fleet-streete.